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crossbar, and the mother squats on it with her arms hanging over the bar. Two persons assist her, ideally her husband and her mother. One holds her arms down over the crossbar and the other gets behind her and helps to work the baby down and out to fall on the banana leaf. If it is raining, the birth takes place in the house, but the garden is otherwise preferred by the mother for privacy, because she is "embarrassed."

No couvade is observed by the new father. Rather, he can go forth daily to hunt game and, if he has no other wife, he takes on the responsibility of fetching water, digging up the manioc in the garden, washing it in the stream, and carrying it into the house. There it is cooked by his recuperating wife, who is not supposed to undertake other household or garden tasks for about two weeks. If she should fail to rest adequately for such a period, it is believed that she will be bedridden for a long time, due to becoming sick from "handling cold water," such as when washing the manioc. In order to protect the health of the baby, both parents observe certain dietary restrictions, such as avoiding eating any birds that forage close to the ground, or consuming the entrails of any animal. It is also believed that if either parent engages in extramarital sexual relations during the child's infancy, the infant will die, vomiting.

When the baby is a few days old, it is given a mild hallucinogenic drug, *tsentsemă* (botanically unidentified). The uncooked leaf of this plant, which can be used by persons of all ages, is masticated and fed to the infant, whether male or female. The purpose of the administration of this hallucinogen is to help the baby possibly to see *arutam* (see pp. 135–43), and thus get supernatural power to help its survival. If the baby becomes sick, the drug may be given again.

The child is given a name within a few days after being

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EPILOGUE

In the summer of 1969 I revisited the *untsuri šuarā* both east and west of the Cordillera de Cutucú. The changes in Jívaro life that had occurred, even since my last fieldwork in 1964, were far more extensive than anything I could have predicted. Small airstrips, primarily opened up by the missionaries, now dot almost all of the Jívaro region. Under missionary sponsorship, bilingual Jívaro schoolteachers have been placed in the most remote locations, and medical treatment is periodically dispensed along with evangelization.

Ecuadorian army garrisons are now found in the *untsuri šuarā* territory as far east as the Río Pangui, where there is now a major air-supplied military base and Salesian mission (Taisha), as well as a new settlement of more than one hundred white colonists. Missionaries have collaborated with the military and police forces both west and east of the Cutucú range to largely halt intra-tribal assassinations as well as warfare with the Achuara. In recent years, men who have engaged in such traditional raids have often been seized and sent off to an uncertain future in prison in the Ecuadorian highlands. These actions by the modern state have essentially brought interpersonal security to most of the Jívaro, thereby fundamentally altering the nature of the reality upon which much of their socio-economic structure and ideology were built. There are probably few cultures in the history of the world that have been so rapidly and significantly disintegrated by the simple introduction of centralized "law and order."